3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

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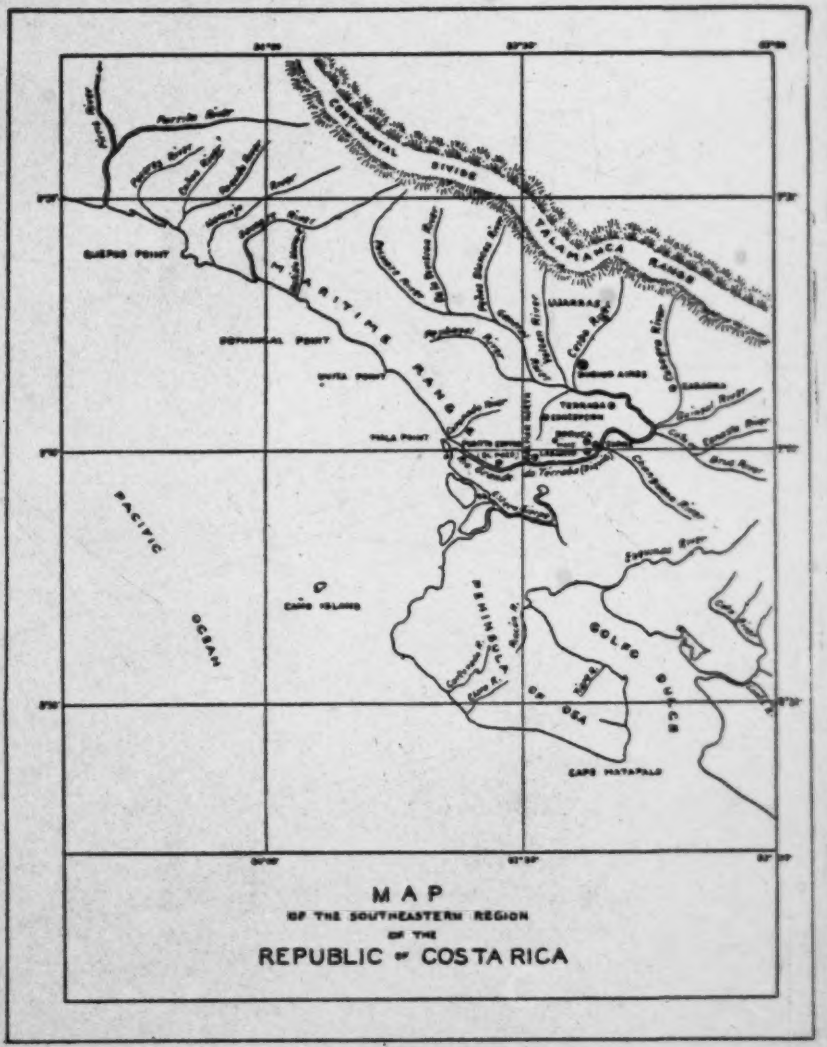

FIG. 1. Map of the southeastern region of the Republic of Costa Rica.

[p. ii]

3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

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[413
284]

a, b, Distant views of Boruca village. c, Rice-cutter (actual size). d, Extraction of sugar cane juice.

[p. 53]

4:Pittier de Fabrega B-5 (ca. 1900) 1903
SA19 Talamanca SA19

have no chocolate." "Do not lie so openly! I have seen thy cacao 539
fruits hanging from the tree, as I was coming." "It is good," answered Jáburu, and, turning to his wives, he said to them: "Go and gather cacao, and bring also a calabash," and then Jáburu spoke again to his wives: "Let Surá's first crop be roasted for us to drink!" They then roasted and prepared the cacao, and scooped out the calabash to drink the chocolate from. Then Sibú, the almighty God, willed — and whatever he wills has to be: "May the first cup come to me!" and as it so came to pass, he said: "My uncle, I present this cup to thee, so that thou drinkest!" Jáburu swallowed the chocolate at once, with such delight that his throat resounded, *tshaaa!* And he said, "My uncle! I have drunk Surá's first fruit!" But just at this moment he began to swell, and he swelled and swelled until he blew up. Then Sibú, the almighty God, picked up again the seed of our kin, which was in Jáburu's body, and willed, "Let Surá wake up again!" And as it so happened, he gave him back the basket with the seed of our kin to keep.

II. HOW THE FIRST BRIBRI INDIANS WERE BORN.

In those far-away times, Sibú once thought what he could do to break up the seed of our kin, which he kept hidden without avail in a certain place. Then he made a bet with Jáburu, and they agreed that they would throw two cacao pods at each other, and that he should lose in whose hands the pod of cacao would break. And as Sibú did not want to lose again the seed of our kin, and let Jáburu have it, — for that was the stake they were going to play for, — he willed that he would choose for himself the green cacao, and give the ripe one to Jáburu. They were to throw four times.

Jáburu placed himself beyond the Aíari,[1] at the mouth of Djiri, while Sibú remained on the opposite side at Torok-hu. And Jáburu threw his pod twice, and the next time it broke in his hands, so that he lost the wager. This happened at dawn, and the angry Iáburu then proceeded to warm his chocolate, and to have the monkey, his *bikó-kwa* or servant, serve it hot to him. But he, in trying to be quick, kicked the pot, and upset the hot chocolate. And this is how the warm spring near Torok-hu was formed. And there, where the hot water now remains, Surá-Djébi (= Jáburu) had his large pot, and since dawn came upon him, he had to abandon it. Just at this time our kin were born in human form. And as our forefathers were lying down on the stone banks which are still found there, they saw the peccaries going by. They went after them, and thus it was that

[1] The Aíari or Lari is one of the largest rivers of Talamanca, the Djiri is one of his tributaries, and Torok-hu (or the house of the "Alligator") is a place opposite its mouth, where the cliffs are naturally shaped in form of benches or stairs.

4:Pittier de Fabrega B-5 (ca. 1900) 1903
SA19 Talamanca SA19

they discovered the way over the cordillera. They got to the other side, and there they found out that the hogs had turned into men like themselves. And these are the *Brunán*[1] people.

III. THE TALE OF OUR DYING AWAY.

Our forefathers told us that in far-away times, when we lived in other countries, the gods allowed us to be eaten by birds and animals.

Once upon a time, when many of our people were playing on a plain, there came flying a mighty eagle, and he caught one of our kin and blood, and threw him into a large basket he was carrying. He carried him away to the top of the Kamuk,[2] where he fell asleep, because he was very tired. At that time the eagle never thought of eating up our kinsman. On the morn, he flew again, carrying off his prey far away to the peak of Nëmósul, where he rested, without thinking yet of eating him. Again he flew away, far away, and got to the ridge of Nëmóie, where he met with powerful jaguars. And he told them how he had brought the man. One of the jaguars then proposed to him that they should eat the man together. The eagle consented, and they ate him. They ate him, and after that, the eagle flew up, high up to the top of Nëmóie. And this is the reason why we see white spots near the top of Nëmóie; they are the bones of our kinsman, and there it was that man was eaten for the first time by birds and animals, because the jaguar taught the eagle how to eat him. Our forefathers also used to say that on the same ridge of Nëmóie there are stones shaped like jaguars. Whenever any one goes there, those stones become alive and true jaguars, because they are not stones at all, but bad spirits.

Such is the tale of our forefathers, and they also used to say, that once upon a time strange men became a prey to the jaguars, on that same ridge of Nëmóie. And this is why we are not permitted to live in these dangerous places.

IV. HOW SIBÚ KILLED SÓRKURA.

Sórkura was in the habit of drinking the water of a spring in which the skunk used to ease his body. Sibú, the almighty God, thought it would be well that Sórkura should kill the skunk. And so it happened: Sórkura went to watch the skunk, killed it, and hung its dead body to dry on the fire, since it was a prophet of ill-

[1] Brunán is the Indian name for Térraba, the Tirub colony in the Diquis Valley.

[2] Kamuk or Pico Blanco is the most conspicuous peak of the Talamanca mountains; it is 3914 m. above sea-level, according to Gabb. Nëmósul and Nëmóie are two secondary summits, the first at the entrance of the Coen Valley, the second on the ridge between the Estrella and Tararia basins.

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

Missions and Settlements of Converted Indians in the Mountains of Talamanca.

The first mission to the heathen, the conversion of whom was undertaken by this Apostolic College, was that of *Talamanca*, in the Province of *Costa Rica*, distant 80 leagues from the city of *Cartago* and from this city of *Guatemala*, where this College is situated, more than 500, travelling almost due East, on account of which distance the provision for the Friars who are stationed there is very hard—not alone for their requirements but for the converted Indians, both in the matter of clothing which will cover their total nakedness and tools for tilling the soil. All those mountain regions are covered with very dense forests and the country is very rough, extending from East to West about 120 leagues and from North to South 30 to 40. The country is much cut up by ravines, the Cordilleras being very high and many rivers and gulches coming down from it, the waters of which flow to the North. The climate is very hot, although upon the summits it gets very cold. It rains the greater part of the year, and the shade of the forests does not allow the soil to dry except in a very limited area. Its geographical location is 10 degrees of North latitude and 290 of longitude, at some places more and some places less, according to the course of its extent.

The products of these mountains for the use of man are plantains, in abundance; *pigibayes*,[1] guavas, yucas,[2] *camotes*,[3] sweet potatoes and a great deal of maize, which they plant throughout the entire year. For meat they have only wild boars,[4] *saginos*,[5] deer,[6] small goats,[7] and other quadrupeds. Of birds there grow in those mountains *pangiles*,[8] *pavones*,[9] mountain hens,[10] eagles and other kinds of fowls.

[1] *Gulielma utilis.*
[2] *Manihot palmata.*
[3] *Ipomoea batatas.*
[4] *Dicotyles labiatus.*
[5] *Dicotyles torquatus.*
[6] *Cervus mexicanus.*
[7] *Cervus rufinus.*
[8] *Crax globicera.*
[9] *Penelope purpurascens.*
[10] *Odontophorus verreguensis.*

6:Stone E-5 (1956-1959)1962
SA19 Talamanca SA19

[P. 3(A)]
[PP. 1-2 Contain no textual material]

GEOGRAPHY

131 COSTA RICA is a relatively small country consisting of 50,900 square kilometers of land, the greater portion of which is rough, mountainous terrain. The heart of the republic is the Central Plateau where the bulk of the population is of Spanish descent with little indigenous blood and where the soil is highly cultivated or turned into pasture land.

Eastern Costa Rica, however, is, for the most part, forest with concentrated nucleuses of diverse aboriginal groups (fig. 1). The southern littoral of this section is formed by the 131 133 plain of Talamanca which geographically includes the region from the Reventazón River to the actual border with Panama. The long ridges of the Talamanca Range, one of the highest in Central America, commence at the eastern bank of the Reventazón River and run southward from the plain, rising to a maximum elevation of 3,583 meters. There are only a few 131 difficult passes across these mountains: a trail 133 from Cabagra on the Pacific slope to the upper Lari River, habitat of the Bribri Indians; a trail 487 from Ujarrás on the Pacific side to the upper Coen River, the dividing line between the Bribri and the Cabécares; and a trail from Canaan northwest of the General Valley to the Chirripó River, which area is also the home of

[TEXT CONTINUES TOP OF P. 3(B) - GUNERST]

HISTORICAL ORIENTATION

175 **Regional Terminology.** The word Talamanca 103 is not indigenous. It first appears in documents referring to the founding of the Spanish town [101] of Santiago de Talamanca, in 1605, by Diego [135] de Sojo, who chose the name in honor of his own birthplace.[2] The site he picked was in a valley known in 1605 as Duy or Guaymí (both of which were also names of provinces)[3] but which earlier was called Coaça. The first re-

[TEXT CONTINUES BOTTOM OF P. 3(B) - GUNERST]

[115] [1] The identification of these trees and grasses was made by Dr. Paul J. Shanks, forester, who accompanied the writer on a field trip from Ujarrás to Cabécar and the Talamanca Valley.

[2] *See* Fernández, 1886, vol. V, pp. 116-30; Lehmann,

[P. 3(B)]

GEOGRAPHY

the Cabécares. Still another trail runs parallel to the coast from Chirripó to Talamanca. What is known as the valley of Talamanca is limited to the region of the Sixaola River.

Flora. For about 1,800 meters above the plain of Talamanca is rain forest where many edible fruits, nuts, and medicinal plants are found. Inland, behind this zone and extending over the continental divide, is an area of cloud forests broken only by small patches of paramo on the highest crests. It is extremely rugged country with the south side being steeper than that of the Caribbean. The cloud forest vegetation consists chiefly of hard woods such as oak, including *Quercus copeyensis*, Ira Quizarrá (*Magnolia poasana*), and large areas of *Chinchona pubesens*.[1]

On the Pacific slope of the range there is no rain forest. In the vicinity of the two most eastern passes, however, from approximately 1,670 meters, and continuing intermittently to the two important upland valleys of southeastern Costa Rica, the General and Potrero Grande, are savanna lands showing to a certain extent evidences of cultivation in the remote past. The principal grass genera in this area are *Agropyrum*, *Festuca*, and *Stipa*.

HISTORICAL ORIENTATION

ports concerning this region are contained in a suit between Hernán Sanchez de Badajoz and Rodrigo de Contreras over its conquest in 1540. The name of the valley was derived from that of a chieftain, Coaça or Coaza, of Mexican extraction, who had gained control before the Spanish arrival,[4] and was a bitter enemy of a neighboring leader, Tiriaca, Tariaca, or Cariaca.[5] The place name, Coaça, continued

[Text continues top of P.5(A)--Analyst]

1920, vol. 1, pp. 149-50, 213-14.

[3] *See*, e.g., Fernández, 1886, vol. IV, pp. 293-317.

[4] Fernández, 1907, vol. VI, pp. 236-323; Lothrop, 1944; Stone, 1956.

[5] *See* Fernández, 1907, vol. V, pp. 289, 317.

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19

[P.4]

THE TALAMANCAN TRIBES OF COSTA RICA

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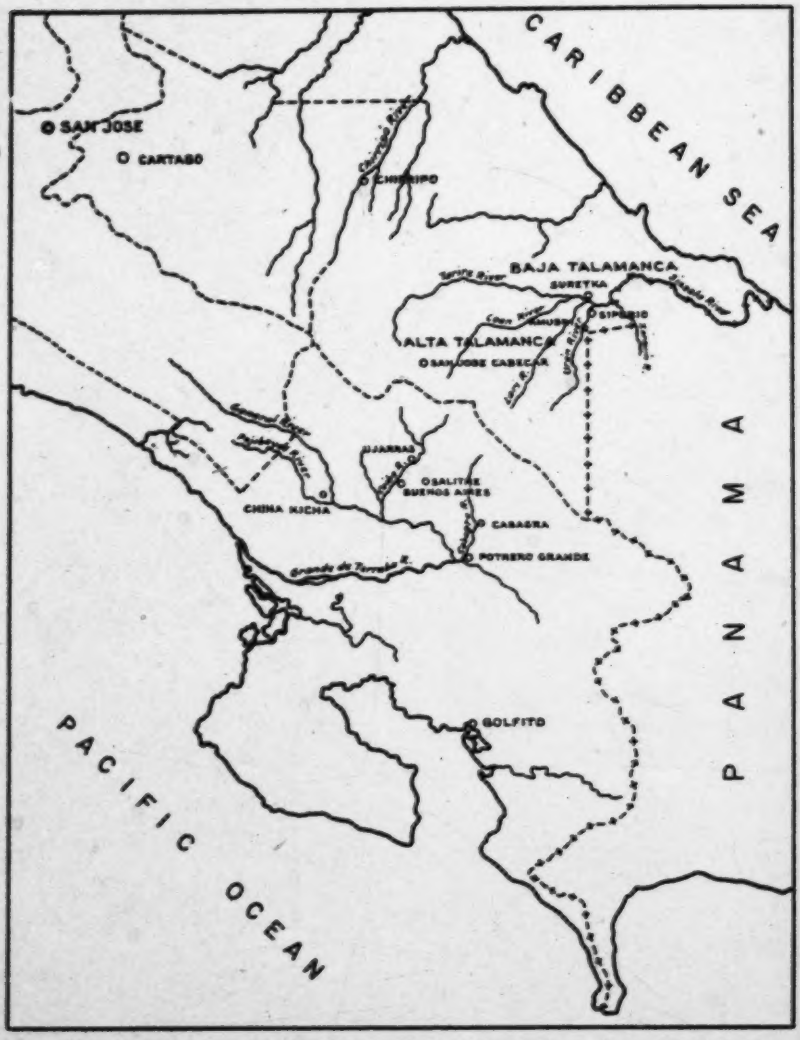

FIG. 1. Map of eastern and southern Costa Rica showing some sites associated with the Bribri and Cabécar Indians.

101 Moyaguas of whom nothing is known, who do not seem to be Cabécares are the Urinamás, although as early as 1709 they spoke the Cabécar tongue.[33] Pittier and Lehmann associate them with the Bribri although it is difficult to understand the reason for such classification.[34] The Urinamás are always named in the documents referring to the 17th and 18th centuries as distinct from the Cavécaras (Cabécares) and Talamancas.[35] Cabécar is used today for the group west of the Coen River although Talamanca is also an all-inclusive term to cover both the eastern and the western peoples. The Chirripó are a Cabécar branch and are found in the mountains and valley of that name. There are a few families in the upper Estrella Valley who are related to the Cabécares.

There is relatively little mention in the source material of the significance of the term Cabécar. According to the actual Indians, the name comes from *kabé* (quetzal) and *ká* [136] (place). There are quetzals in the high moun- [133] tain country but not in Cabécar itself which has an altitude of only 400 meters. It is inter- [262] esting that these people eat quetzal whenever they have a chance.

175 **Non-Documental History of Talamanca.** As Gabb has pointed out, it is difficult to gather information regarding the history of these tribes.[36] From the Spanish accounts available, we find that upon their arrival there was a Mexican group which dominated the Sixaola or Talamanca Valley, and that the Franciscan [797] fathers in particular noted the linguistic differ- ences in certain regions. There is no colonial 174 documentation which cites the aboriginal conquests and we are forced to accept traditions and what we can glimpse through the customs of the existent peoples to indicate at least some of the remote happenings.

One of these events appears to have been the conquest of the Cabécares by the Bribri with the result that the secular head of both groups had to be Bribri, but the intellectual leaders

[33] Fernández, 1886, vol. V, p. 458.
[34] Pittier, 1898, p. 16; Lehmann, 1920, vol. 1, pp. 216, 219; Fernández, 1886, vol. V, pp. 385, 445–46, 460.
[35] *See*, e.g., Fernández, 1886, vol. V, pp. 381, 389.
[36] Gabb, 1875, pp. 487–88.
[37] Gabb, 1875, p. 488. The Tiribis are the same [101] people as the actual Térrabas whose homeland is the

492 184 Very seldom on the Caribbean, but frequently on the Pacific side, horses and oxen are used for transportation (*see* Domestic Animals; fig. 2, *d*).

501 [133] **By Water.** The rivers in Bribri and Cabécar territory on the Pacific side do not lend themselves to water transportation. It is interesting to note that here the usual word for a boat, in both tongues, is a corruption of the Spanish *canoa: kanó* in Bribri; *konọ* in Cabécar. The [192] Bribri of the Caribbean littoral, however, use besides the term just given, the word *ru*.[86]

Both Gabb and Skinner call attention to the lack of water craft among the Bribri,[87] but Pittier mentions cedar and ceiba canoes, some equipped with a sail and rudder for the sea.[88] This last type is not seen today, but dugouts are fairly common in the Sixaola River, men and women paddling or poling when necessary (*see* Canoes). Balsa logs are tied together with vines making rafts and are used to cross rivers in parts of upper Talamanca. The Cabécares are not seamen in any sense, and only those married to Bribri in the Sixaola Plain are known to manage dugouts.

482 **Carrying Devices.** The tumpline (*see* Fibers) is used by men around the shoulders or chest. By women, it is worn around the head for heavy burdens. Babies are carried by women [854] who tie them in a tumpline around the shoulders or in a piece of *mastate* around the waist (Fig. 9, *d*).

[TEXT CONTINUES TOP OF P. 21(B)--ANALYST]

MANUFACTURES

283 [824] 248 [796] **Fibers.** There are many fiber plants used for cordage by these peoples. White cotton, one or two bushes of which are found near every household, is mainly ceremonial in use, being fashioned into string for tying death bundles (*see* Funeral and Bone Burial). The women make this by rolling the deseeded fibers with the palm of their hands over their thighs. The result is an uneven lumpy string but one that [777] they consider as very essential to prevent bad luck and to protect the dead. For use in sewing [294] clothes, some women also make cotton thread on spindle whorls. Occasionally, small carrying nets are manufactured from it.

[TEXT CONTINUES BOTTOM OF P. 21(B)--ANALYST]

[86] *ru* is also the Boruca word for any water craft.
[87] Gabb, 1875, p. 523; Skinner, 1920, p. 86.

6:Stone I-8 (1956-1959)1962
[R62(A)] SA19 Talamanca SA19
Cabecar

make him sleep. It is then that the water-jaguar takes advantage and goes upstream. He searches for cacao, and when he discovers a well-ripened pod he breaks it open. This is when people drown because the water-jaguar goes from pool to pool inviting them to drink cacao with him. Wise people refuse because they know if they accept, they must die.

The water-jaguar, nevertheless, continues from pool to pool insisting on being accompanied until finally someone approaches and drinks with him. Instead of cacao, however, the liquid is blood from the corpse. Once the feast is over, the empty pod is thrown out of the river. This is when we find the body of the drowned person.

At this very moment, *óknamé* awakes and notes that the water-jaguar has passed him. He realizes this because the plants are spotted.[189] Then he sends *serike* to fetch the water-jaguar and all those who drank cacao with him. When all are in front of *óknamé*, he has them cooked in a large pot and eats the victims and water-jaguar.

(12) *onombrasén*[190]

(*Cabécar*)

When the rivers rise, the water-jaguar goes up and down inviting people to drink cacao with him. Most people refuse, but he always gets some. It is then that the water-jaguar drinks their blood as if it were cacao.

onombrasén, who is a spirit who looks after people, is warned by the cormorant and kingfisher. They tell him where the water-jaguar is drowning people by drinking their blood for cacao.

(13) The Myth of *Mano del Tigre*[191]

(*Cabécar*)

Mano del Tigre is one of the large savannas through which lies the trail from Buenos Aires to Boruca. Curiously enough it is found on almost all the maps of Costa Rica, from the earliest times to the present. There is nothing

[189] After a flood, the water leaves its mark on the vegetation along the river banks. Stone jaguar is sometimes substituted for water jaguar.

[190] *See* Linguistic Texts: *onombrasén*. Compare with The Myth of *óknamé*.

[191] *See* Linguistic Texts: *namé tö* (jaguar print).

6:Stone E-5 (1956-1959)1962
[P62(B)] SA19 Talamanca SA19
Cabecar

778 on the savanna but scattered rocks. One large
103 rock, however, has an imprint or imperfection
caused by nature which with the help of the
● [133] imagination one might call a jaguar's paw.
From this comes the name *Mano del Tigre*.
The Cabécar Indians as well as the Bribri, both
Talamancan tribes, hold this rock sacred, and
[782] yearly the medicine men of these two groups
[756] leave offerings of food beside it. The respect
for this spot must be very ancient as the fol-
lowing legend suggests.

* 539 A long time ago when the sun had not yet appeared, all the stones were as soft as mud. It was then that *Iswik*,[192] the monkeys, and the wild pigs lived together and decided to make an excursion with the object of picking out a place to live before the sun might appear. A jaguar also joined the group.

Thus it was that they left Talamanca and crossed the mountain range to the Pacific. *Iswik*, who was of normal height, died on the way.[193]

The jaguar, when he saw dawn coming, left his paw print on a rock. This is the reason for the boulder with a paw mark in the savanna by Térraba known as *Mano del Tigre*.

Some people, who lived near, saw many monkeys approaching and pursued them. When they reached them, however, they discovered that they had changed from monkeys to people. They had become the Térrabas. So the hunters left them alone and pursued the wild pigs until they arrived at a place called Boruca. Here they found that the wild pigs were people. This is how Térraba and Boruca were populated. The jaguar hid himself in the Cordillera Bruqueña where he is today.

(14) The Jaguar Hunt[194]

In former times our Indian race (tribe) did not fear anything. They went on hunts which lasted for many days. During one of these ventures, some of our people came across a large house (*palenque*) full of inhabitants. The hunters were caught and were not allowed to leave.

[192] A mythical man.
[778] [193] A great pile of stones in Ujarrás is supposed to mark his grave.
[194] *See* Linguistic Texts: *kʃ̌ɜuLɯ nɯnʃ* (hunt jaguar).

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabecar

● 133
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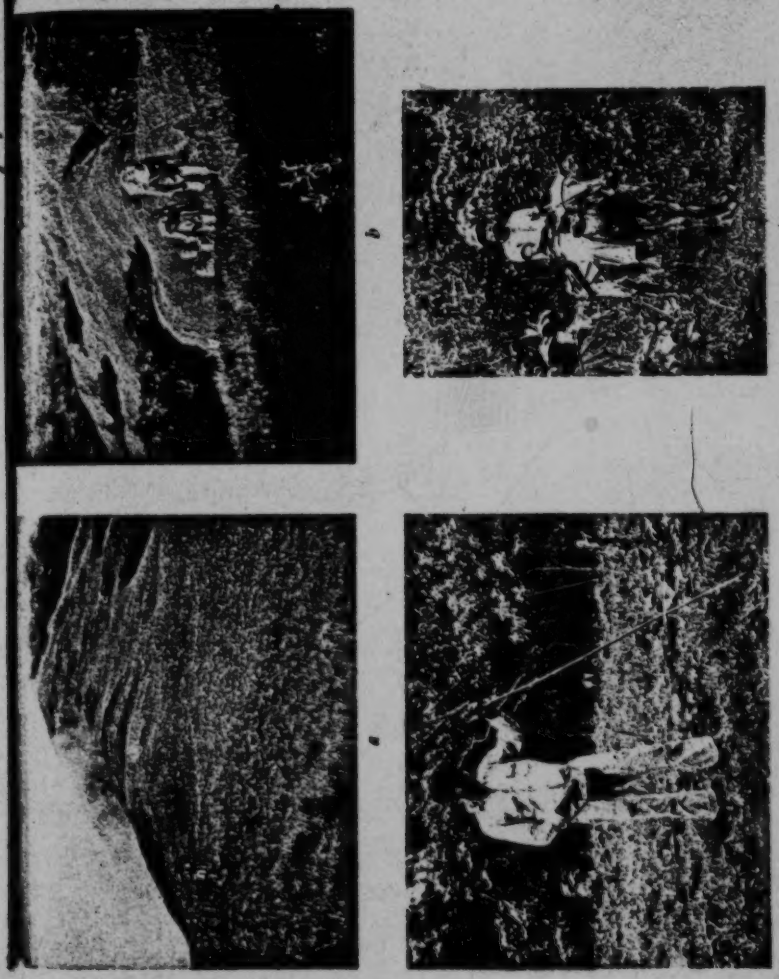

a–b, Savannas by Ujarrás, Pacific slope. c, Planting in Ujarrás, Pacific slope. d, Bribri rolling an ox, Pacific slope.

[END Plate 1]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Cabecar
Bribri

Peabody Museum Papers

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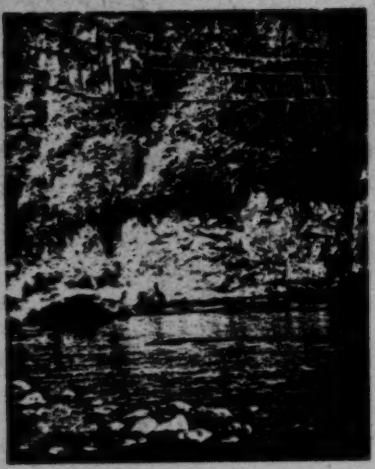

a

b

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c

d

a, Vino bridge, Alto Talamanca (photograph courtesy of Gonzalo Martinez). *b*, Articles to accompany the dead at first burial, Cabécar, Alto Coen. *c*, Cabécar medicine man with staff, Talamanca. *d*, Bribri medicine man, Talamanca.

[END PLATE 10]